

The Merit and Reward of a good Intention.

A *impagat*
S E R M O N

*Should have
32 pps.*

Preached before the

Honourable Trustees

For Establishing the

Colony of GEORGIA in *America*,

AND THE

Associates of the late Reverend Dr. *Bray*;

AT THEIR

Anniversary MEETING, *March 18. 1741-2.*

In the Parish-Church of St. *Bride* in *Fleetstreet*.

In which some Notice is taken of a late abusive Pamphlet, intituled, *A true and historical Narrative of the said Colony.*

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United Parishes of St. *Laurence-Jewry* and St. *Mary
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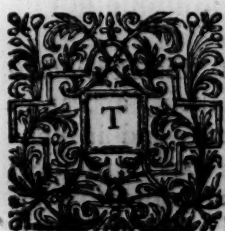
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2 COR. VIII. 12.

*If there be first a willing mind, it is accepted,
according to that a man hath. - - -*



THE Apostle throughout this, and the following Chapter, is pressing upon his *Corinthians* a Work of *Beneficence* and *Charity*: And in the Management of the Argument, has shewn himself a perfect Master of persuasive Eloquence, applying as well to the Reason, as to the Passions of those He wrote to, by all the Considerations proper to engage both.

That, by urging the Example of other Churches, as a Pattern for their Imitation, He might not seem to *upbraid* them—With admirable Art and Skill He at the same time takes care to mention, to their Honour, the *Forwardness* which they had already shewn to the Work. A Method of Address, that, whilst it insinuates itself into the *Affections*, seldom fails of its End upon Men of ingenuous Minds; who are usually by nothing so effectually moved to *Perse-*

verance in any good Enterprize, as by a just Commendation of the Alacrity and Chearfulness with which they have undertaken it. All the Enforcement that this Argument is farther capable of, it must be allowed to receive from the Assurance given in the Text—*That if there be first this willing mind, it is accepted according to that a man bath.*

In speaking to the Words, it may be proper to enquire,

- I. *1st*, What a *willing Mind* implies, and for what Reasons it deserves to meet with the same regard from God and good Men, as *Actions themselves* do.

An Enquiry which I shall be easily understood to make with a View of shewing from it,

- II. *2dly*, How far the Designs of this *Honourable Body*, and their Prosecution of them, appear to be the Effect of this willing Mind; and in consequence of it, may reasonably expect to meet with Approbation and Encouragement from Men, and Acceptance and Favour from God.

- III. *3dly* and *Lastly*, Out of an hearty good Will to the Prosperity and Success of the great and good Works which ye are engag'd in, I shall endeavour to raise such Inferences and Reflections from the general Doctrine, as, apply'd to promote the generous Purposes of this *annual Solemnity*, may, I trust, have some Degree of Impression, as sure of meeting with Candour from *this Audience*, under Favour of the Doctrine itself, *That where there is first a willing Mind, it will be accepted according to that a Man bath.*—

I. And

I. And 1st, I am to enquire what a *willing Mind* implies; and for what Reasons it deserves to meet with the same Regard from God and good Men as *Actions themselves* do.

It implies,

1st, A *Benevolence*, and

2^{dly}, A *Readiness* of the Will.

The first of these will need no Enlargement upon it, since it is here *supposed*, as the Foundation of God's Acceptance of the Will; and since it is in truth the very Principle of moral and social Virtues, and of every Instance of private and publick Liberality.

But a *bare Benevolence* or a good Disposition, will be of little avail in recommending us to the Approbation of Men, or to the Favour of God; much less will it deserve to meet with the same Regard from either, as Actions do, unless it be attended,

2^{dly}, With a *Readiness* of the Will.

Now this Readiness (the very Word made use of by our *Translators* at ver. 11.) in the common Notion of it implies, that there is no *Want* of Will either to undertake or accomplish the Good we intend — yea, to answer the *Original* * there, and in the *Text*, it must be understood to import — in Contradistinction to Reluctance, Coldness, and Indifference; an *Eagerness* and *Energy* of the Will; a settled Purpose of pursuing that which is the Object of it, with the whole *Bent* of our Inclinations — a Readiness that shews a Man to be in earnest in what He aims at, by a diligent Use of his *Interest* and *Influence* to promote it.

A good

* *Πεδύμα.*

A good Design may fail of Success by good Men's trusting *too much* to the Goodness of it. In their Generosity they may place their Security, and in that Security may be their Disappointment. They may conclude that a disinterested Regard to *public Utility* is at all times sufficient to insure the desired Event; and yet it is possible, Experience may convince them, that a Cause never so good in itself, still stands in need of an Application even to Men that have no *Ill-will* to it; who nevertheless, whether from an *Indolence* of Temper, or whether because they have not been *applied* to, may be found indifferent or indisposed to its Success.

A Mind thus ready is not to be baulked of its good Intentions, without employing every wise and reasonable Method of preventing the Frustration of them; without contending with *Difficulties* arising from the Nature of the Work, or thrown in the Way, to hinder the Accomplishment of it. The same *Zeal* appears in the *Prosecution* that animated the *Undertaking*; yea, the Reflection upon the Progress it *has* made, becomes an Argument and a Spur to the Increase of it. *Permanent* as it is *prudent*, it is not to be slackened by little Interruptions, or by an united Opposition to the generous Efforts of it. Nay, that which may appear to a languid unactive Mind, Matter of great Difficulty, perhaps an insuperable Impediment, carries no such Appearance to a steady Resolution. It is a *Backwardness* of the Will, a *Luke-warmness* of it at least, that *creates* Difficulties where there are really none: And Men under this *Listlessness* form in their Imaginations such Obstructions to a good Design, as will not suffer them to pursue it beyond the first Onset or Trial.

Where

Where there is an hearty Concurrence of the Will, it is not to be disheartened, though every Measure made use of should not meet with an Issue so *soon* or so *fully* as was hoped for. Great, though good Designs are not *easily*, are not *all at once* to be completed. Unforeseen Emergencies may retard the Execution, and stagger the Constancy of Men, whose Minds are not fully *set* upon it, and who are not predetermined, that nothing less than *moral Impossibilities* shall put a final Stop to it.

And, indeed, as there is great *Virtue* in, there is great *Necessity* for, this habitual Readiness of the Will; especially where an Enterprize attended with manifold *Hazards* is the Object of our Pursuit. For what in such a Case will a lazy Indolence, or a fruitless Wish do? Men oftentimes *set out* with great Professions and Promises of Earnestness and Warmth; but Time and Trials, and, it may be, the Mortification of a Defeat or two, soon check their Career, and they sit down ingloriously under a Despair of perfecting what they have laudably begun. Whereas it is presumed, that this willing Mind will put them upon *repeating* their Endeavours, notwithstanding Disappointments, to obtain their Wills. The Apostle does not say, that of itself, separately considered, but that *according to what a Man has*, according as he has continued to exert his Abilities, and used the Means in his Power, *it shall be accepted*. It is not a *mere Volition*, but a *resolved Will*; and the genuine Effect of a Will resolved, is the actual Exercise of all the Faculties which a Man is possessed of, towards the Acquisition and Completion of that which he has *at Heart*: He will leave nothing unattempted that has any Probability of promoting the general Scheme and ultimate Design. In a word, it is a
Readi-

Readiness, like that which *Moses* required of all the People, that brought Offerings for the Work of the Tabernacle. *And they came, every one whose Heart stirred him up, and every one whom his Spirit made willing* *. The same was that benevolent *Propensity* which the Apostle speaks of, in the Words before the Text, in the Churches of *Macedonia*, contributing to the Necessities of the Christians at *Jerusalem*. They were willing of themselves, says he, *beyond their Power*.

And where this Willingness of Mind carries Men beyond the Reach of their Abilities, even to will what they have not a Power to do; no wonder, that God accepts such *Intenseness* of the Will in lieu of the Performance: For as Men are moral and accountable Agents only in Consequence of the *Freedom* of their Wills, in forming an Estimate of their Conduct, we naturally consider it as the pure Result of Volition and free Choice.—Secure then of the *Matter*, we denominate the *Quality* of Actions from the Share of Influence the Will has in them; we place the whole Morality of them in *moral Intention*, and so placing it, pronounce of the one from the other; construe and accept the one for the other.

The same Regard, it is not to be disputed, will God also have to the Intention of the Agent: He will make *that* the Rule of his interpreting the Conduct of all Mankind: Yea, he will *proportion* his Regard for their Actions to the Measure and Degree of Concurrence which the Will has had in them. Yea farther, as it is common and ordinary for *Men* to pay this Regard to moral Intention, in judging of the Behaviour of their Fellow-Creatures, there is much *greater Reason* for concluding, that God will make the same the Measure and Rule of his judging of it. He certainly

* Exod. xxxv. 5—21.

tainly is better *qualified* than we are, to apply this Rule of natural Justice and Equity. As an *omniscient* Being, He views the Actions of his Creatures as subsisting in the *first Principles* of them; whereas we are under the Necessity of inferring, oftentimes of but *guessing* at the Principle from the Action itself, the Effect of it. He, as knowing the inward Disposition of the Heart, has no need of Actions to discover it to Him; though they serve to us as external Evidence and presumptive Proofs of the Intention and Will. To refuse the Acceptance of *which*; where, as is supposed, there is no Power of performing the Deed, is, in effect, to require Impossibilities of Men.

We see then what are the Qualifications of the *Will*, to entitle it to, and upon what Grounds it deserves to meet with the same Regard from God and good Men, as *Actions themselves* do. Let me just observe, as the Conclusion of this Head, that it is by no means the Drift of the Apostle, to give Encouragement to idle and irresolute Men to content themselves with having expressed a Readiness to any great and generous Exploit, or to think they have done all that is required of them barely, by *professing* a willing Mind to it. The Argument is most evidently urged by Him upon his *Corinthians*, not as an Argument for their acquiescing in, or for their resting satisfied with what they had done, but as a *Motive* to their Progress and Perseverance in it. An Observation here made, to prevent the Mistakes of Men that may imagine themselves entitled to all the Benefits of this *willing Mind*, at a Time when, by rebating or by falling off from their former Resolution and Stedfastness, they may have too plainly discovered they have really had no thorough good Will to the good Work, nor consequently a Title to any Benefit from it.

I come now to enquire,

II. 2dly, How far the Designs of the *Honourable Trustees*, and their Prosecution of them, appear to be founded in this Benevolence and Readiness of the Will; and in consequence of it may reasonably expect to meet with Approbation and Encouragement from Men, and Acceptance and Favour from God.

In forming a Judgment of the *Benevolence* of Mankind, we naturally consider it as the Effect of their *Benevolence*. Nay, so great is the Regard paid to this Principle, that the whole Humanity of an Action is deservedly resolved into it.

Wherever then we have undoubted Evidence of a generous Intention pursued, it is usual, and in most Cases it is highly equitable, to allow unto it all the Commendation and Applause that would have been allowed to the generous Action itself, in case it had resulted from it.

Nay, this Evidence never fails of having a good-natured Effect upon candid and benevolent Minds; as it disposes them to judge *favourably* of the Means made use of, to conclude that the *wisest* and *best* have and will be taken for obtaining an End so much and so well resolved upon. The allowed Goodness of the Intention is at least just Grounds for this Presumption, where there appear no manifest Reasons against it: For whom should we allow so *likely* to endeavour after the most *proper* and *effectual* Means, as those of whom we are fully convinced, that they have the Accomplishment of the End entirely at Heart?

If by this Principle of Action, and according to this Construction of it, the *Designs* and the *Conduct* of the Patrons and Promoters of the Colony of *Georgia* be examined; we need, I am persuaded, be under no Apprehensions that the *Humanity* of the one, or the
Propriety

Propriety and Fitness of the other, will ever deserve to be called in Question. As to the first of these, *the Humanity of their Intentions*, it has met with the Attestations of a whole Nation. Even those few, who (through Misinformation, through want of a due Attention to the Difficulties of the Work, or for other Causes that will be considered in the Course of my Subject) may have been misled into Suspicions concerning the *Wisdom and Policy* made use of in the *Prosecution*, have yet united in the common Acclamations and Applauses of it, as an Undertaking *good* as it is *great*, *humane* as it is *hazardous*. A Piece of *national Justice* that will never be denied to the *Honourable Trustees*, but by malevolent Men, wilfully resolved to disown the plainest Evidence of their Claim to such Acknowledgments from the latest Posterity. The first Evidence we have of it is their *Charter*; an Act of Royal Favour considered as a *Grant*, and rendered more conspicuously so from the whole Tenor and Intent of it; as it appears to have been given at the Instance of Men, Petitioners for it, with no other View but of becoming beneficial to Mankind; Men at their own Election and Choice industriously precluded from all Advantage from it; yea, that have entailed this generous *Self-denial* upon their latest Successors, as the very Condition of their succeeding, in the utmost Propriety of the Word, to the *Trust*: For Guardians and Stewards they are, not for themselves, but purely for the Benefit of the Colony. A *Relation* to it voluntarily accepted by them, though, from the Nature and Intention of it, foreknown to be necessarily attended with great Labour and Hazard in the Execution of it: A *Relation* usually not submitted to, when of a more private and domestic Concern, without Unwillingness and Reluctance, even upon valuable Considerations. And yet what is this a *Trust* for? Not for

Fortunes or Estates already raised, settled, and secured to their Hands by long and quiet Possession (and which in such Case might require nothing more than a *general Superintendency*) but a Trust for an *Establishment*, for taking Possession of a rude uncultivated Country; for reducing it out of that *Chaos* of Confusion, which in its natural State it was of course in, into a State of Regularity, Beauty, and Order; to raise, from the very Foundations, *Cities*, and *Villages*, and *fortified Towns*, for the Inhabitation and Defence of a People, to be gathered together from different and distant Kingdoms into one collective Body of Men; to protect and defend this new Settlement from Injuries and Violence, to which, at its Erection, looked upon with an evil and jealous Eye by neighbouring *States*, it must unavoidably be exposed; to give it Laws for its Government, to enforce Obedience to them by reasonable and wholesome Sanctions; to render it a *Barrier Province*; and above all, to secure the Virtue of this People by *Religious* Instruction, by cultivating and improving their Morals; that the Hand of Providence may thereby be prevailed with to prosper their Handy-work, and to bless a sober, industrious, and frugal Race of Men with Sustenance, and with an Increase of their Substance; that, in a Succession of Years, Wealth and Strength may flow back through this Channel to the *Mother Kingdoms*.

This is an imperfect Sketch of the Nature and Design of that *Trust* to which they have submitted. A Trust (I will venture to say of it) that carries no *inviting* Prospects to recommend it: Yea the very Idea of it conveys to the Imaginations of most Men, Difficulties and Discouragements more than enough to have deterred them from undertaking it; especially as nothing is proposed from it of the most distant Tendency to *Self-regard*.

If

If a diffusive Spirit of Benevolence appears from the *Charter* itself, to have been the sole Motive of it; this Benevolence, I am satisfied, will appear yet more eminently in a *relative View*, by comparing this with other Charters, as well as with those for the Foundation of other *American Colonies*. It would be easy upon the Comparison to observe, in Justice to this *Honourable Body*, the Difference between *Proprietors* and *Trustees*, and the great Difference, in all likelihood, in the Aims and Pursuits of them. It would be easy to observe the Difference between an *Inheritance* and a *Trust*; between a Trust to be perpetuated by the *Election* of worthy and fit Persons from time to time to succeed to it, and a Trust *entailed* upon the Heirs and Descendants of the original *Grantees*; it would be as easy to observe many and material Differences (and natural to expect from them great Advantages to the Publick) between a Corporation made up of *Nobility*, *Gentry*, and *Clergy*, most of them Men of ample Fortunes, of high Station and Birth; and between a *selfish Society*, incorporated for no other Purposes but solely to be *Sharers* and *Copartners* in the Benefits arising from their Incorporation.

Other *Charters*, it is well known, have been primarily and principally given for the Encouragement of the *Body Politic* itself, for the Emolument of private Men, perhaps of a single Person: Nay, it has sometimes been the Case, that Grants have been the Result of *Royal Gratitude*; whereas this must be allowed to have been the pure Effect of *Royal Goodness*; as a Grant of nothing else but of Capacities and Powers to good and benevolent Men, to become the Authors and Instruments of the most extensive Good to their Fellow-Creatures; a Commission to them, not to reap Advantages, but to sow the Seeds and to lay the Foundation of them to the latest Generation; that they,

they, together with the present, may reap the Fruits of their Providence, and the Effects of their Provisions for them.

The gracious Purposes of the *Georgia-Charter*, to view it once more in itself, are a signal Proof of the Benevolence of its *Founder*, of his Readiness and Willingness to extend his Compassion to the most distant Objects of it. It *touched* the Royal Breast, when made acquainted with the great Numbers of his Subjects, desirous, but yet unable by their Labour at home to provide a Maintenance for themselves and Families; and to his Royal Compassion Debtors they are, for the Opportunities reached out to them of recovering themselves out of those Circumstances of Calamity and Distress, which, through Misfortunes, or Want of Employment, they were reduced to; and for putting the Means into their Hands of gaining to themselves and Descendants a comfortable Subsistence. These were the leading Motives to, and the original Purposes of, this Royal Grant. And to what End was the Honourable Trust appointed, but expressly, in the Words of the Grant, *for the better and more orderly carrying on the said good Purposes of it*. The Planters of this new Settlement, and their Posterity for ever, were intended to reap the Advantages of it: To their Interest, both the *Charter* and the *Trust* have an immediate Reference and View; nay, the Interest of the *Publick* was not otherwise intended, by either, but as connected with, and consequential to, the private and personal Interest of the first Labourers in this Harvest.

And when it is considered, that such Royal Grants are not usually made, but with a gracious Indulgence *previously* given to the Petitioners, to be first consulted and advised with upon the several Purposes of them; may not all and every Advantage intended to the Colony by the *Charter*, by just Interpretation, be esteemed

ed the Effect of a ready Concurrence in the *Crown* to give Sanction and Authority to those good Purposes, which sprang originally from the *Honourable Trustees* themselves; to whom, if the Colony be not immediately indebted for all the Privileges and Benefits of the Charter itself, as the Result of their Representation, Suggestion, and Influence; it owes them an Obligation of greater Importance and Concern to it; and that is, their *Acceptance* of the Trust, solely for the Execution of the good Progress of it.

The Humanity of the Design then being thus evident, it is natural to enquire, in the next place, into the *Propriety* and *Fitness* of the Means made use of for the Accomplishment of it. Now it is highly reasonable to conclude, without coming to *Particulars*, that the same Benevolence that first inspired the *Design*, should be attended with as plain Marks and Proofs of it in the *Prosecution*. The Design, as of the *Charter*, so of the *Trust*, is confessedly *humane*. And would it not be strange indeed, that any *Malevolence* should be justly chargeable upon Measures calculated for compassing the most *benevolent* Intentions? That Men should be capable of using Oppression and Cruelty in carrying on a Design of the most unbounded good Will? Nay, is it to be imagined, that Men of such Minds should ever entertain a Thought, that *these* were fit and proper Means, or that there was any Probability of arriving at a good End by the Use of them.

Nevertheless, a Charge of this Sort (though principally levelled against his *Majesty's General*, whose Life has been dedicated to the Service of this Colony) has, in a very plentiful manner, been exhibited in a late Pamphlet ^a against the *whole Trust*. A Charge so incre-

^a Vide a Pamphlet intituled, *A true and historical Narrative of the Colony of Georgia, &c.*

incredible, we may be allowed, even without examining into it, one good Effect from; as it of course infuses into good and candid Minds a *just Suspicion* of the Truth of every Fact advanced, to the Disadvantage of the Trust, by the Authors of it. They would seem indeed to set out with a Compliment to the Board^b, by saying, they never did, nor yet do, call their *Honour* and *Integrity* in Question; and yet, in the very next Page, they complain grievously of the *Prejudices* of it, through Misinformations and Misrepresentations, against their Petitions. The true Meaning of such Complaint can be no other than this; that all Accounts (however *authentic*) of the Colony, but what came from their Hands, were to be taken by the Trustees for *Misinformations* and *Misrepresentations* of it. In a word, the whole Tendency of that *abusive Piece* is too plainly this; to set the publick Proceedings of wise and good Men, the Result of mature Deliberation, in a ridiculous as well as in a false Light; yea it cometh out as an Appeal to the Humanity of the World, against the Oppressions, and consequently against the *Inhumanity* of the Managers of the whole Design; the Benevolence of which, a Point so clear, and hitherto so undisputed, was to have been passed over without Notice, at least without a formal Attempt to prove it; had it not been for the Effrontry of Men charging the Friends of this Settlement even with *evil Intention*, with using *fatal Artifice* and *specious Pretences*, purposely as a *Hook* and a *Bait* to decoy the Incautious and Unwary into their Ruin^c.

A Charge of so extraordinary a Nature, one would imagine, should be supported by the clearest Proofs; and yet what are the Proofs of it? Such as we know not how to think them in *earnest* in their Recourse to.

^b Vid. their Preface, p. 1.

^c Ibid. p. 9.

They

They complain then (Men in this respect of an easy Credulity indeed) that they have been *rhym'd* into their Ruin^d; and imposed upon by a Representation of Advantages arising out of this Colony, which they could never yet find in it.

If we may be allowed to pay any Regard to the *solemn Attestations* of Men upon the Spot, concerning Advantages to be made from it: I know of nothing extant in favour of the Province but what we may conclude it very capable of answering^e. Too favourable an Account was not to be expected from the Authors of this *Narrative*, when it is considered by the candid Reader, under what *Influences* they wrote. And yet notwithstanding they give out, that they were deluded both by *Poetry* and *Prose* into a better Opinion of it than it deserv'd, we have a Confession from their own Mouths^f, that they nowise question the Possibility of advancing even such Improvements of *Georgia* as the fertile Imagination of the Poet (who had so much abused them) had described.

What is it then, that, after this Concession, they are so uneasy at? Why, at being, as they say, deprived of the *Liberties and Properties of their Birthright, as British Subjects* &c.

This is the common Language of Men, who have carried their Notions of *Liberty* to such Lengths, that it is hardly safe for us to suppose it possible they should ever be guilty of any *Abuse* of it. As Men of this Latitude would make but very bad Subjects in any Part of the King's Dominions; incapable of all Restraints, however necessary for the Being and Welfare of the *Body* they are of, they can never be thought fit

^d Preface, p. 13, &c.

^e Vid. A State of the Province of *Georgia*, attested upon Oath in the Court of *Savannah*, Nov. 10. 1740.

^f Vid. Preface, p. 15. Line 13, &c. * Ibid.

fit Men for peopling a new Colony with. The Publick promised themselves an Example of *Industry* and *Frugality*, of *Obedience* and *Submission* to Rules and Directions from every *British Subject* especially, in this *Plantation*. This would have been an Example worthy of them: as it must have had its proper Influence upon the Minds and Manners of other People, as well as upon the *original Indians* they were settling amongst. But if instead of this, there has been found in any of them an *idle Disposition*, or a *mutinous Spirit*; we need look no further for one great and true Cause of any Disappointment of the best concerted Measures, or of any Delay of the proposed Success of them. It was expected of these Men, that they would have been forward in their Acknowledgments to their *Founder* and to their *Benefactors*.

Expectations so reasonable have been accordingly answered, in the Gratitude of their Fellow *Colonists*, as a Counterbalance to the Clamours of unreasonable Men, who seem to have used their *Industry* in nothing else, but in propagating evil Reports to the Disadvantage of a *Settlement* raised for such noble and generous Purposes——but raised,——it must always be remembered, only for the Emolument of those that repaired to it with a Mind willing and resolved to use the Means, that the Nature and Necessities of such an *Establishment* required of them, in order to its answering the Ends and Designs of its Erection. All that the *Honourable Trustees* did or could propose, was to reach out to Men of honest *Industry*, *Opportunities* of thriving by their *Industry*: to give all reasonable Encouragement to the *industrious Planter*: Yea, to give him such Immunities and Indulgences as were consistent with the general good Intention of the Settlement; and that would, in all human Probability, best answer and promote it. To withhold from him

him no other Liberties but such as, when granted, have been found by the dear-bought Experience of former Times, to have been abused to the Destruction of, by changing Plantations and Colonies into Nurseries of *Irreligion* and *Rebellion*.

The *Honourable Persons* entrusted with the publick Management of the Affairs of this *Province* had but too justly exposed themselves to the Censure of wise and considerate Men, had it not been their first and principal Care to make a proper Advantage and Use of the *Misfortunes* which the want of Experience and Trial might and did subject others to, that had gone before them in the like great and good Designs. That this Colony excels all others in Point of *Disinterestedness*, is owing to the Humanity and Benevolence of its *Trustees*; but it is not enough for it to excel others in *Disinterestedness*, it was reasonably presum'd that it would excel them also in the *Wisdom* and *Policy* of the Patrons of it; and the first Proof of that Wisdom was, their *guarding* against such Liberties as, upon Experience, had been found fatal or prejudicial to other Settlements.

And should there appear in any *Set* of Men a Design of turning the *Province of Georgia* into a *Monopoly*, by the *Merchandize of Negroes*, and of so modelling, as at length to make themselves Lords of it; as a Design of Ambition and cruel Avarice, it would become the Justice and Wisdom of the *Honourable Trust*, with all possible Diligence to guard against it, as a Design destructive of all the good Purposes both of *Charter* and *Trust*, and as threatening the *Province* with greater Dangers than any threatned to it by the Invasion of a *declar'd Enemy*. The iniquitous Fomenters of such a *self-interested* Scheme would but too much resemble (to borrow an Allusion from the Place we are speaking of) the *American Pine*, whose Property

is said to be this, that it *suffers nothing to grow near it unless of its own Kind*^h.

But after all, what is the Liberty which the Writers of this *Narrative* contend for, a Restraint from which is made by them the great Argument and Proof of the Inhumanity and Oppression which they suffered? Why, it is the Liberty of using *Men for Slaves*, and with as much Assurance as if it was a Self-evident Truth they lay it downⁱ, that *Negroes are the only human Creatures proper to improve the Soil of the Colony*. For these they clamour as for one of the *Birth-rights* of *British* Subjects. How long the treating any Part of the human Species as *Beasts of Burden*, has been a *Birth-right* of a *British* Subject, I will not take upon me to say; sure I am, that the *Religion* of such Subjects inspires no such Principles of Savageness and Severity; and the Reasons inducing the *Honourable Trust*, as well upon a *Political* as upon a *Religious* Account, to with-hold this Liberty, I am persuaded are such, as convince the *Publick*, before whom they have been laid, of their Piety and Prudence of yet abiding by *that original and fundamental Resolution*^k, especially after humble Remonstrances made to them from a very industrious Part of the Province against *the Allowance of Slaves*^l; a People whose Application to improve the Soil of this Colony, and the Fruits and Effects which they have already reap'd from it, is an ample Confutation of the Position of these Men, That *Negroes are the only human Creatures proper for the Improvement of it*.

With

^h Page 4. of the State of the Province upon Oath, Line 20. &c.

ⁱ Dedication, p. 3. line 18, &c. See also p. 111. of the Pamphlet, line 14, &c.

^k See these Reasons at large, p. 8, &c. of the Trustees Account of the Progress of the Colony from its first Establishment, printed 1741.

^l See Appendix to the said Account, N^o 9, 10.

With the same pious and prudent View did the *Honourable Trustees* prohibit the Importation, in order to prevent the Abuse of *spirituous Liquors* (another Subject of Complaint) a Prohibition which, among other weighty Reasons, no doubt of it, they were led to, from observing the fatal Effects of such Liquors upon the Morals of the common People at Home, and the natural Tendency of the intemperate Use of of them to dispirit and to destroy as well their Inclinations as Ability to honest and hard Labour. Great and many are the pernicious Consequences of *these Poisons* to the common People of this Island, *even yet*, notwithstanding the Endeavours of *Parliament* to put a Stop to them. And must it not be thought a great Proof of the *Modesty* of Men complaining of this Prohibition, as an *Hardship* and *Grievance* upon them, when it has employed the Attention of the *Legislature* to find out a Cure for this national Nuisance, and this Bane of the common People: And is it not in Effect, arraigning the Justice of those *Superiors* to whom they appeal, for depriving *British* Subjects of what they will call their *Birth-right*, by depriving them of the Liberty of making as free with their Constitutions as a *Felo de se* makes with his? Indeed if any Measures can be entered upon to render these Liquors conducive to the Trade and Commerce of the Province, without apparent Hazard, either to the Lives or to the Religion of its Inhabitants, there is no doubt of it, but they will meet with a due Regard from the *Honourable Trust*, when it shall appear that all the good Purposes of this Prohibition may be still answered and secured by them.

There is one Complaint more of these Men, and it is the last I shall mention, that seems a very extraordinary one indeed; and yet, from the Air and Manner with which it is introduced, it is plain they expect

it should pass with the *Publick* for a most just and reasonable Remonstrance.

That it may lose none of its Force by a *piece-meal* Quotation, let us take it in the Words in which they have stated it ⁿ.

They make no doubt then, but that the good People of *Great Britain* are surprized to think it possible, that so pleasant a Climate, so fruitful a Soil, such extensive Privileges (all which, say they, were publickly given out) and such considerable Sums of publick and private Benefactions, have not satisfied and enriched them.

By the way; Have we not here, from their own Mouths, the true Reason of their *Dissatisfaction*, even because they have not been enriched? But why must it be taken for granted, that the good People of *Great Britain* will be surprized at this? yea, will be surprized to think it possible, that they have not been thus satisfied, by being enriched? Whatever these Men imagined, surely they were never promised, that they should immediately meet with *Mines* of Gold, and *Mountains* of Silver, in this Settlement; and yet what less than these could make it Matter of Surprize, that they have not hitherto been satisfied and enriched?

They have thought fit to publish to the World a Copy of their *Charter*: But they seem to have overlooked, whilst they were publishing it, the gracious Design of it, as set forth in the Preamble to it; viz. That such poor Subjects, as through Misfortunes and want of Employment were reduced to great Necessity, might, by a Cultivation of waste and desolate Lands, gain a comfortable Subsistence for themselves and Families. This is the utmost that was to be expected in the imperfect State of this Colony: And if any of the first Occupiers of it have not yet met with altogether

ⁿ Preface to their Narrative, p. 8. *ad finem*.

ther to comfortable a Subsistence as has been endeavoured after for them; I will venture to say, it has given no generous Mind more Concern than it has given *these first Promoters* of this extensive Work. To suppose less of them, would be to admit, that the Humanity and Benevolence that inspired the Thought and Plan, deserted them in the Prosecution of it.

The End of these *British* Settlements, as a *publick* and *national* Concern, is the same in all; namely, that they may ultimately conspire to the mutual Strength one of another, and to the Increase of the *Trade, Navigation, and Wealth of these Realms*. And this is *expressly* the View of this Establishment; a View no otherwise to be accomplished, no otherwise intended to be accomplished, but by the *Labour* of those that were willing to be employed in it. And without Labour it would not produce a Maintenance for themselves, or make a Provision for their Posterity. Neither was it to be conceived, that any *large* Profits would instantly arise to the first Occupiers. It was Encouragement enough, as all that could be promised, That there was a *natural Fertility* of the Soil (a Truth not disallowed by these Complainers^o) to quicken the Industry of Men that had a mind to be industrious; and that came into this Country, with Resolutions of using their utmost Diligence to guard against and to surmount *Dangers*, which they foresaw arising to them from the very *Situation* of it.

The Authors of this *Invective*, like the Generality of the idle and unthinking Part of Mankind, wherever an Event does not immediately answer, grow impatient, and at all adventures conclude, from every Delay of Success, a Want of Judgment in the Managers of it. A Conclusion that is a Proof of nothing else but of the Folly of those that make it.

It

^o Preface, p. 15. line 13, &c.

It is not so much as pretended by these Men, that they were unacquainted with the *Terms* and *Conditions* of their Settling, ere they set a Foot in the Colony; or that they were under any Compulsion of *transplanting* themselves to it.

They knew full well that they came of their own Accord into this foreign Country, to be *Traders* and *Adventurers* in it: They knew that they came not to take Possession of a Land *furnished* with, but yet very capable of producing, the *Necessaries* and *Comforts* of Life in great Abundance: They were never told that every thing should assuredly succeed according to the Sanguineness of their Expectations. Did they at all consider the Nature of the Undertaking, they could not but promise themselves many and great Difficulties; and greater might, and have in fact arose, than were foreseen or imagined.

As to the *Poor* and *Persecuted*, for whose Relief this Colony was chiefly intended, they had little, if any thing of their own, to hazard, or to be deprived of. It was upon this Presumption, that all Charges of their Voyage, and their Subsistence for Years after their Arrival, were provided for at the Expence of the *Trust*: An Expence which the Goodness of the *Government*, and the Benevolence of private Subjects, together with their own, enabled them to defray; and which Ability they have most faithfully employed, and as faithfully accounted for.

Those *Sister* Colonies, that at present make any Figure in the World, required much longer Time to contend with Obstructions, than *this* has been in *Being*. It is not yet *ten* Years since the Date of its *Charter*; and yet these Men seem unreasonable enough to expect Maturity and Perfection from it already. As if a Colony, a Kingdom in *Miniature*, was to be established